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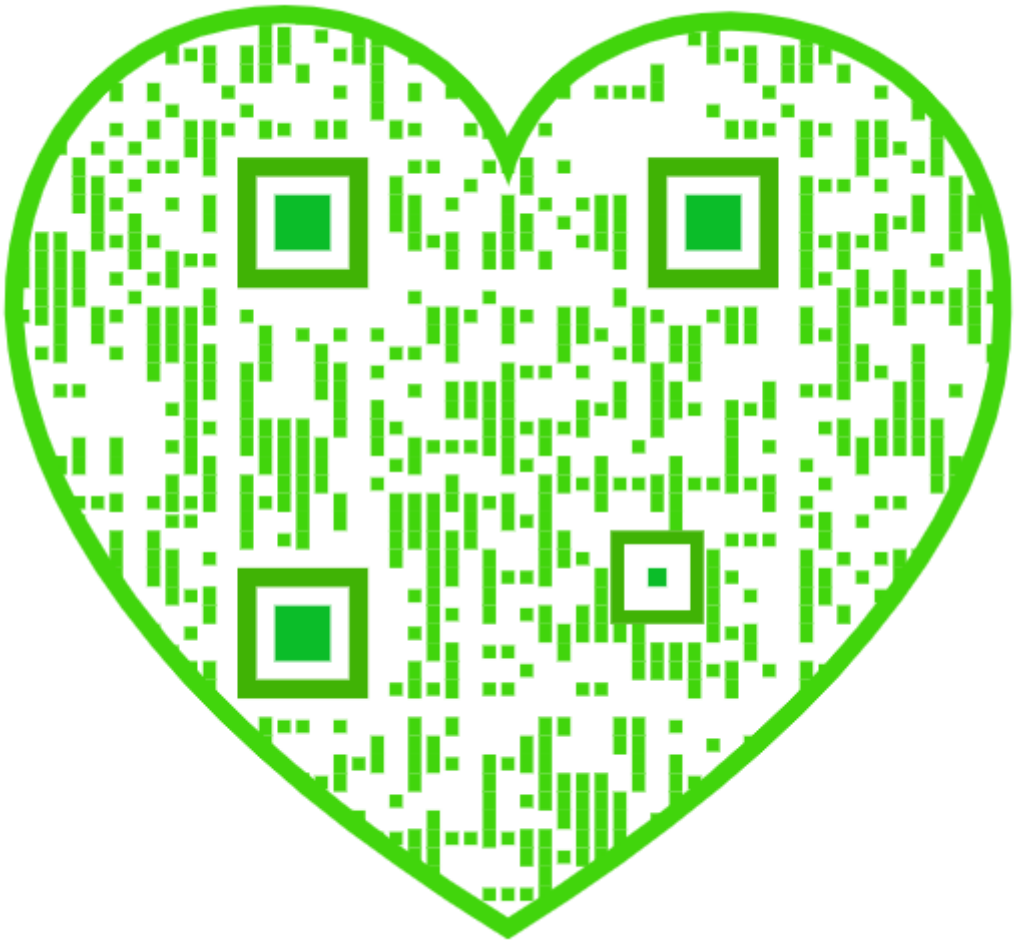
OUR COUNTRY'S
HISTORY & DESTINY



PATRIOTISM AND RELIGION

AS

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POTENT FACTORS

IN

Our Country's History and Destiny.

A Thanksgiving Tribute,

BY

REV. EDWIN J. STANLEY.

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PREFATORY.

THE writer of these lines, by request, prepared and delivered a Thanksgiving sermon at Stevensville, Montana, which was repeated, in substance, at Corvallis and Victor. The subjects discussed were of such general interest, the sentiments expressed met with such favor, and the desire having been expressed to see the matter in print, the manuscript was revised and somewhat enlarged, and the following pages show the result. If they afford instruction to any one, or contribute any thing to the general good of our common country by calling attention to the matters discussed, especially here in this great North-west, where we are just laying foundations, and where the writer has lived and wrought so long, the labor will not have been in vain.

E. J. S.

Stevensville, Montana, October 22, 1887.

THANKSGIVING.

A Proclamation by the President.

THE goodness and mercy of God which have followed the American people during the past year claim their recognition and humble acknowledgment. By his omnipotent power he has protected us from war and pestilence and from every national calamity. By his gracious favor the earth has yielded a generous return to the labor of the husbandman, and every path of honest toil has led into comfort and contentment. By his loving-kindness the hearts of our people have been replenished with fraternal sentiment and patriotic endeavor, and by his unerring guidance we have been directed in the way of national prosperity. To the end that we may testify our gratitude for these blessings, I, Grover Cleveland, President of the United States, do hereby designate Thursday, the 24th day of November next, as a day of thanksgiving and prayer, to be observed by all the people of the land. On that day let all secular work and employment be suspended, and let our people assemble in their accustomed places of worship, and with prayer and songs of praise give thanks to our heavenly Father for all that he has done for us, while we humbly implore the forgiveness of our sins and the continuance of his mercy. Let families and kindred be reunited on that day, and let their hearts be filled with kindly cheer and affectionate reminiscence, and be turned in thankfulness to the Source of all their pleasure and the Giver of all that makes the day glad and joyous. And in the midst of our plenty and our happiness let us remember the poor, the needy, and unfortunate, and by our gifts of charity and ready benevolence let us increase the number of those who, with grateful hearts, shall join in our thanksgiving.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington this 22d day of October, in the year of our Lord one thousand eight hundred and eighty-seven, and of the independence of the United States the one hundred and twelfth.

(Signed) GROVER CLEVELAND.

By the President.

THOS. F. BAYARD, Secretary of State.

TERRITORY OF MONTANA.

THANKSGIVING PROCLAMATION BY THE GOVERNOR.

In these closing months of the year 1887, one hundred years after the institution of the great Government of the United States of America, and more than eighty years after the lands comprised within the Territory of Montana were purchased and became part of said Government, every citizen of that Territory is called upon to pause and behold the goodness and lavish givings to our people, from him who leads and counsels them, and who has so fully lighted up their ways and turned into their homes—most mercifully—his gifts of plenty, both in spiritual and temporal riches.

Wherefore, as the trusted official head of the Commonwealth of Montana, and referring to the proclamation of the President of the United States, of date 25th of October, 1887:

I, Preston H. Leslie, Governor of the Territory of Montana, do hereby set apart and appoint Thursday, the twenty-fourth day of November, 1887, as a day of thanksgiving and praise to the Supreme Ruler of the universe for all these years of peace, rich supplies, and encouragements to the people. And I do exhort all the citizens of this Territory that on that day, and every hour of that day, they engage themselves with the people of the United States in prayer and in meditation upon the goodness of God, and seek to be in the spirit of thanksgiving unto him for his great supplies of prosperity. Also, that they assemble themselves together, and in the love of righteousness counsel the youth of the land in wisdom's ways, and devoutly pray for gracious continued favors.

In witness whereof I have hereunto set my hand and caused the great seal of the Territory of Montana to be attached. Done at the city of Helena, on this fifth day of November, in the year of our Lord one thousand eight hundred and eighty-seven, and of the independdence of the United States of America the one hundred and twelfth year.

PRESTON H. LESLIE.

By the Governor.

Attest:

WM. B. WEBB, Secretary of Montana.

DISCOURSE.

"Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto the Lord; neither be ye sorry; for the joy of the Lord is your strength." (Neh. viii. 10.)

WE have assembled in this house of worship to-day in compliance with a proclamation issued by the President of our Nation, and also by the Governor of our Territory, and in accordance with a time-honored custom among the people of the United States, to render thanks in this public way to Almighty God for the blessings which we, as a nation and a community, have received from the Giver of all good.

Dr. Franklin said that once in a time of great despondency among the first settlers of New England, it was proposed in one of their assemblies to proclaim a public fast. An old farmer arose and spoke of their loud complaints, which were enough to provoke high heaven; reviewed their many mercies, and showed that really they had much to be thankful for, and moved that instead of a day of fasting they should appoint a day of thanksgiving.

Whether or not this was the origin of Thanksgiving day in this country, yet it is certain that such occasions have not been uncommon among God-fearing people who were settling new countries and forming new communities and re-forming old ones in the onward march of civilization and

good government, all along the ages from the departure of the Israelites from Egypt for the promised land down to the present time.

The chapter from which our lesson is taken presents a memorable and

AN HONORABLE PRECEDENT,

and President Cleveland's proclamation read in your hearing to-day is in exact harmony with the spirit and design of the text, which is part of a proclamation issued by President Nehemiah, the "Tirshatha," to his brethren and fellow-citizens, the Jews, nearly twenty-five hundred years ago. They had just returned from a long captivity in Chaldea to their native country. Under the wise direction of Nehemiah the walls of Jerusalem, that had been broken down, and the gates, that had been burned with fire, were rebuilt, and Jewish authority partially restored at this, the metropolis of their nation. The people, upon hearing the "book of the law," which had been long neglected, read and expounded by Ezra, the scribe, who "stood upon a pulpit of wood which they had made for the purpose," were greatly grieved and wept sore on account of the sins that they had committed.

It was perfectly natural that they should weep over the follies that had led to their national ruin, and doubtless good Nehemiah was pleased with this evidence that they were still

LOYAL IN HEART

to God and to their native land. But it was not necessary to weep and mourn forever over their past wickedness, however great it had been or grievous its results. They must not continue to look on

the dark side of the picture alone. God had really been very good to them. He had brought them out of the land of their captivity, and the walls of their great city were built up once more, thus protecting their homes, their wives, their little ones, their altars, and all that was dear to them. With all their past affliction and oppression—the result of their folly—they surely had much to be thankful for.

The Cloud Was Rifting.

The future was portentous, and it was an occasion for sending presents to the poor and for general thanksgiving and joy.

"Then he said unto them, Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto the Lord; neither be ye sorry; *for the joy of the Lord is your strength* . . . . And all the people went their way to eat and to drink and to send portions and to make great mirth, because they understood the words that had been declared unto them."

That was

A Real Thanksgiving Day,

and a thanksgiving dinner. I do not know what they ate, nor how they served it, nor whether turkeys were as much in demand then as they have come to be later; but surely they had the best the market afforded, for they "ate the fat and drank the sweet" of the land. And doubtless their amusements and their mirth were all of an innocent and harmless nature, and regulated by "the book of the law," the book of God, for it was a religious as well as a national feast.

I would that we could have

MORE RELIGION

in all our fasts and feasts, both public and private, in all the walks of life, and in all the affairs of our nation. I am forever opposed to bringing politics into religion, but surely we need all the religion we can get into our politics. And by religion I do not mean merely the singing of psalms and offering up of prayers, the wearing of a long face, or doing any thing simply for a show; but I mean loyalty to God and his word, the diffusion of the principle and spirit of truth, honesty, love, and purity among men, so as to become controlling factors in their hearts and lives, both in public and in private.

Religion—God enthroned in human conscience and affection—is to man in his moral relations what the sun with its power of attraction is to the solar system and the natural world—the center and source of light, life, order, beauty, and fruitfulness everywhere. We need to come to that point when every act that we perform, whether plowing a furrow, sinking a shaft or a prospect hole, driving an ox, making a trade, running a bank or a railroad, or conducting the affairs of a Territory, a State, or a Nation, is a religious act. Whatever we do we should be able to do it heartily as unto the Lord, and not unto men.

A MODEL RULER.

Nehemiah was a model ruler, as well as a true patriot and friend. In fact, he was one of the grandest of men. The works that he did in clearing away the rubbish and building up literal walls around the homes and altars of his nation, protecting them

from the ravages of those who were seeking their overthrow, illustrates most happily the work that is demanded of us as a nation and as a people to-day. He saw the danger that environed them, and moved with promptness, prudence, wisdom, energy, and perseverance to avert it. "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." It meant that *their* power would be curtailed, *their* "personal liberty" would be interfered with, *their* impious traffic would be done away with, and they should be brought under restraints that would be painful and grievous to them, however wholesome and elevating they might be in their tendency to the general public. And they strove earnestly, by ridicule, flattery, deceit, and open violence, to hinder and overthrow the good work.

But Nehemiah was not a man to be deterred from his purpose. He reminded the people of the good hand of his God, made his prayer, called upon them for their co-operation, and set forward the work. Like a

WISE MASTER-BUILDER,

he cleared away the rubbish from the foundation before building the wall thereon. He believed in thorough work. He was building for the future as well as the present. As a reformer he condemned the evils among his own people by which the poor had been oppressed. He taught them by example the habit of rigid economy, self-sacrifice, industry, courage, and generosity. He was the embodiment of patriotism and religion. He prayed unto God for help. When danger threatened his voice rang

out along the line, "Be not afraid of them; remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses." He builded with the sword in one hand and the trowel in the other, and never ceased until the wall was joined together and complete in every part.

But there was something besides stone and mortar and the industry, skill, and courage used in placing them in the wall in the work that Nehemiah performed. He "sought the welfare of the nation," and the results—*i. e.*, restoring the Jewish nation and preserving its identity until after Christ, "the desire of all nations," should come, and thus shaping, as it did, the history and the civilization of the world—surely command our attention and admiration, and furnish a wonderful incentive to us as rulers and as people to fidelity, patience, and perseverance in the great work of creating bulwarks for the protection of our homes and firesides, and the preservation of the institutions and customs that have done and are doing so much for us to-day. I am glad to know that

We Have Rulers

who possess the spirit of true patriotism, who recognize the good hand of God in our affairs, and are not ashamed to call the people to a grateful remembrance of their dependence upon him.

The custom that we are observing to-day is as appropriate as it is time-honored. Love of God and love of country are fundamental principles that enter into and exalt individual character. Such an occasion as this tends to cultivate and strengthen these virtues. A nation is made up of individuals,

and just in proportion as personal character is improved will we advance in the scale of excellence and true greatness. Then, in one sense, and that a very important one, we are

A Christian Nation.

Not that Christianity is established by law, or ever will be the State religion of our country. The union of Church and State is forever forbidden by our Lord, who said, "My kingdom is not of this world." He positively refused to answer a question that would seem to identify him with one of the great political parties of his day, and when asked if it were lawful to pay tribute to Cæsar or not, replied, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." When the populace would take him by force and make him a king, he withdrew from them. Though his gospel is to be preached, and his kingdom established in all the world, yet it is not by might nor by earthly power. His conquests are to be made by the triumph of truth and the reign of the grand principles that he so fully embodied and exemplified in the hearts and lives of men. And so Christianity has not been established here by statute nor by sword, but by the choice of the great mass of our people. It was established by the preaching of the gospel enforced by reason, by argument, "commending the truth to every man's conscience in the sight of God," by earnest persuasion, and by the common attestation of the truth given everywhere by its Author.

According to the latest and most reliable statistics, given by Dr. Fitzgerald, of Nashville, Tenn., 10,000,000 of our 50,000,000 inhabitants are communicants of Protestant Churches. Allow four

persons for each communicant, who are adherents, but not communicants, and we have a Protestant population of 40,000,000. Add to this the estimated Roman Catholic population of 7,000,000, and we have a Christian population of 47,000,000, leaving only a small minority of 3,000,000 to 5,000,000. Take from this number the Jews, who, by the way, are firm believers in, and worshipers of, one living God, besides a great number who are by no means unfriendly to Christianity, and a still greater class who have no sympathy with atheism. This leaves a very small proportion, numerically, among us of those who are so noisy in their efforts to orphan the universe, destroy the foundation of all law and order, and rob earth's children of their most precious boon—trust in God and a hope of immortality and eternal life—with nothing but doubt, darkness, and despair to give in return.

In View of These Facts,

then, we are, at least nominally, a "people whose God is the Lord," and it is but fitting that on this occasion we lay aside our sectional and sectarian prejudices, leave our secular business, and gather in cathedral, church, and chapel, or in country cottage or school-house, and let our songs of thanksgiving and praise go up from millions of grateful hearts, scattered o'er hill and dale, gorge and glen, mountain and plain and valley, from the Atlantic to the mighty Pacific, to the All-Father above who hath done such great things for us. And just in proportion as we recognize

The Hand of God

in our affairs, acknowledge the authority and submit

to the will of the King of kings, our faith in his providence, and our love for the laws and institutions by which we have gained our present status as a nation will be increased. As we recount the mercies of the past we will thank God, take courage, and gather strength for the future.

Let us consider: (1) Some of the reasons that we have for being thankful; (2) some of the dangers that threaten us; and (3) how these dangers may be averted, our laws and institutions perpetuated, and we enabled to go forward to the grand and glorious destiny before us.

First, then, notice

The Material Wealth

of our country. Behold a vast area extending from the Atlantic to the Pacific Ocean, and from British America on the north to Mexico at the south. How rich its resources! how vast and varied its productions of agricultural, pastoral and mineral wealth! We produce bread and meat enough to feed our millions annually, with abundance to spare. Not only do we produce the staples of commerce, but the luxuries of life are furnished in great abundance, and the facilities for their production and manufacture are constantly increasing. See the innumerable herds that throng our boundless prairies, and think of the inexhaustible mines of silver, gold, copper, iron, lead, coal, and other minerals that course our mountain ranges, besides the vast forests of timber that cover them. Look at the contour of

Our Coast Line,

our splendid harbors where vessels may ride at anchor, and load and unload their rich cargoes. Then

consider our variety of climate, so conducive to health, and to a variety of productions and occupations, and all united by great lakes and noble rivers, lines of railroad, telegraphs and telephones that penetrate every great valley or rich deposit of wealth, uniting and cementing all our interests, and affording easy access on all sides to the mighty sea—the common highway of the nations of the earth. We could equip and support an army that would defy the armies and navies of Europe combined, and drive every foreign invader from our soil. Surely it may well be said of us, "Beautiful for situation, the joy of the whole earth."

As I walked for days amid the halls and avenues and galleries, containing the wonderful exhibits

At The World's Exposition

at New Orleans in 1885, I began to comprehend more fully than ever before the vastness and almost infiniteness of the diversified resources of our common country. There were piles, and pyramids, and palaces, and canopies, and castles, and cities, and towers, and temples, and domes, monuments, labyrinths, and mountains of coal, copper, cane, cotton, corn, cheese, rice, honey, timber, marble, granite, salt, silver, gold, lead, wheat, oats, barley—every thing. It was

Perfectly Bewildering,

and about the only thing I could perfectly comprehend was the utter incomprehensibleness of the wonderful display. There was not only the raw material, gathered from Maine to California, and from the swamps of Mississippi and Louisiana, but also all the powerful enginery and intricate machin-

ery, from the massive cotton-press with tons of pressure to the square inch and the mammoth engines that kept the vast machinery in motion down to a cambric needle, necessary to manufacture it; and in the

ARTISTIC ARRANGEMENT

of every thing there were displayed the ingenuity, the energy, and the taste to utilize all these elements and make them minister to the wants of man in his physical, intellectual, and æsthetical nature.

THE UNITED STATES IN MINIATURE.

It was the United States compressed into an area of less than thirty acres of ground. As I looked upon the scene I could but indulge a feeling of just pride, and also of gratitude to God that I was an American citizen. Surely America possesses within her borders all the elements of a great, mighty, and enduring commonwealth.

THE PLENTY AND PROSPERITY

that we enjoy is a great reason for thankfulness. We complain of hard times, and there has been a great pressure, financially, upon portions of our country for a year or two. But we feed our fifty or sixty millions of people, and still extend the invitation to the poor and oppressed of nearly every other nation, except China—and we get a goodly share from there—to come and share the blessings that God has lavished upon us.

Here are a few items gathered from a *Review* which make a showing that will surprise many persons as to the condition of the masses among us, compared with other countries:

AVERAGE WAGES PER WEEK.

In the United States	$14 60
In England	7 50
In France	5 00
In Germany	4 00

AVERAGE PRICE OF FOOD.

Beef.—New York, 16 cents; Chicago, 12 cents; England and France, 22 cents.

Flour.—New York, 3 to 4 cents per pound; England 4½ cents; Germany, 5½ cents; Italy, 10 cents.

Pork.—New York, 8 to 10 cents; Chicago, 4 to 5 cents; England, 16 cents; France, 14 cents; Germany, 17 cents; Italy, 13 cents.

Mutton.—New York, 9 to 10 cents; Chicago, 5 to 12 cents; England, 17 cents; France, 16 cents; Germany, 14½ cents; Italy, 15 cents.

TAXATION PER CAPITUM:

In the United States	$ 9
In England	13
In France	16
In Italy	11
In Germany, including Austria	11

EACH CITIZEN'S SHARE OF NATIONAL DEBT:

United States	$ 30
England	108
Italy	74
France	128
Austria	72

LIABILITY TO ARMY DUTY (in standing army).

United States, one man in every	2,000
France, one man in every	17
Italy, one man in every	20
Russia, one man in every	10

These figures were prepared in 1885, but perhaps there has been no material change in their comparative value since then. I know that

DROUGHT HAS PREVAILED,

in some sections, and a great shortness of crops was predicted. This has been the case in some localities, but it is not general. The cotton crop, according to

the latest report from the Department of Agriculture at Washington, falls little short of the enormous yield of last year. The corn crop will equal nearly two billions of bushels; buckwheat, eleven million bushels; potatoes, one hundred and seventy million bushels; perhaps about the usual crop of wheat, and forty-five million tons of hay for our cattle and horses. Surely there is no danger of starving very soon.

The decline in silver and copper, which caused such depression throughout the West, has been arrested, and there is a strong upward tendency in the market. The prices of our various productions are advancing, business is reviving, the silver dollar is gaining favor, and the issuing of our new silver certificates, as a much-needed medium of exchange, is making our people happy.

Considering these facts, is it not high time that we cease our grumbling, and, having food and raiment, learn therewith to be content?

True, portions of our country have been visited by

"EARTHQUAKE, FLOOD, AND STORM,"*

and while our hearts are made sad at the great suffering and loss of life, and while we deplore the destruction of property caused thereby, yet, with a firm faith in the providence of God, these things may and will be overruled for the good of the surviving ones. We are thus brought face to face with the power of the great Unseen, with whom we have to deal, and made to see the uncertainty of human life and the folly of laying up treasures in this world alone. We should be thankful that these great convulsions in earth, air, and water were no

* The fearful storms and great floods in 1886.

more wide-spread, and our hearts should be moved with sympathy and liberality toward the sufferers. Thus the bonds that unite the different sections of our common country will be strengthened, our hearts enlarged, and our usefulness and our happiness increased. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness, *to them that are exercised thereby.*" (Heb. xii.) A baptism of suffering makes us akin, and should unite us to Him who suffered for all mankind.

A short time ago I was traveling across the valley, and in front of me was a very dark and threatening cloud, whose approach filled me with serious forebodings and caused me to hasten my steps to a place of safety from the coming storm, but all at once the sun shone out and I beheld a rainbow of such transcendent beauty that all my forebodings instantly ceased, and my heart was filled with joy and gladness. I thought, while the bright sunlight of heaven combines the elements of beauty, and paints the lovely rainbow on the bosom of the darkest cloud, and arches it over with a halo of glory, a bow of promise to the weary toiler of earth, so faith in the wisdom and goodness and mercy of the All-Father brings order out of chaos, and light where all was darkness, and discovers love and life and beauty to the sincere, trusting soul, even amid the darkness, the gloom, the disappointment and suffering of a sin-disordered world.

Peace.

While Europe is almost constantly agitated by wars and rumors of wars, and each power is watch-

ing the other with a suspicious eye, we are at peace. I am not indifferent to the disturbance caused by the recent murderous acts of a

FEW CRAZY ANARCHISTS

in Chicago. .This is the first fruits of the drag-net of indiscriminate and unrestricted immigration that is bringing the "good, bad, and indifferent" of every nation under the sun to our shores. They have had a patient hearing, a fair trial, a just sentence, and, it is hoped, will soon expiate their crimes at the end of a rope, and thus serve as an example and a warning to all of like mind who may come after.

Nor have I overlooked

THE LABOR TROUBLES

that have aroused no little ill-feeling and caused no little suffering, and contributed so much to the unsettlement of business matters in general. I shall not stop here to discuss the immediate causes that have operated to produce this state of things, except to say that if the spirit and teachings of the Lord Jesus Christ were accepted and followed by both capitalist and laborer, there would be a speedy and amicable adjustment of all these troubles. In the gospel is found a solution of the present difficulties, and a panacea for all the ills of life. Christ is the great magnetic force that draws all hearts that trust him to a common center, and hence close to each other. In him the discordant and jarring elements are reconciled, enmities and alienations removed, partition walls broken down, and parties hitherto estranged are brought together and united in bonds of love and peace. "For he is our peace, and hath broken down the middle wall of partition

that was between us." Faith in and obedience to him will make both capitalists and laborers of us all. It will endow us with "the true riches" and teach us how to use them. It will make us workers together with God for the uplifting of humanity to a higher plane of life and excellence.

I fear no serious trouble. The masses are loyal to our laws, and there is yet good sense and statesmanship enough among us to adjust these matters peaceably, and in a manner that will be satisfactory to all concerned.

Our Little Army.

Thanks to our heroic Indian fighters, Generals Howard, Gibbon, Crook, Miles, our fallen Custer, and others, and to the noble army of brave officers and faithful men who followed them over rocky mountains and sandy deserts, through summer suns and winter snows, and many of whom now sleep where they fell on the field of battle, our northwestern and south-western borders have at last been freed from annoyance by the hordes of lawless Sioux and murderous Apaches, and we trust forever. A little army of two thousand officers and twenty-five thousand men, but as brave as ever marched to the music of fife or drum, now keeps the peace and protects our interests at home, while a surprisingly small navy protects our commerce upon the high seas.

How Different

are these from the years that are past, when the clouds hung dark and lowering over the national sky, when American was arrayed against American, son against father, and father against son, in

deadly combat. While the heartless demagogue goes through the land now and then, trying to revive old issues and open old sores, and the return of election time causes a slight ripple upon the otherwise smooth sea, I am glad to believe that as Americans we are more than ever before

A United People.

Three years ago at Baltimore it was my great privilege to sit in an assembly of five hundred delegates (besides there were hundreds of visitors) representing all the Methodists of America, from Canada to the Isthmus—North, South, East, and West—numbering three million seven hundred thousand communicants, and representing a population estimated at upward of fourteen millions. It was

The Centennial Conference,

celebrating the close of the first century of organized Methodism in America. Black and white, Indian and Mexican, Yankee and ex-Confederate, all sat side by side, talked, preached, prayed, sung, rejoiced, wept, and worshiped God together, and wound up with the biggest and grandest love-feast that I ever expect to witness this side of heaven. I could but think how pleasant it is to dwell together in unity. On my journey thither and return, I passed through the great valley of Virginia, and was at Culpepper, Fairfax, and Manasses Junction, near the great battle-fields and scenes of blood and carnage of other years. An occasional lone chimney and a few desolate-looking walls and ruins, and old, dilapidated fortifications, remain to mark the scene of strife. Yet Nature is doing her best to

HEAL THE WOUNDS

and carpet over the heaps of ruins with grasses and flowers of sweetest fragrance and richest hue, and restore beauty, plenty, and prosperity to the once wasted fields. So, I am glad to say, Time is healing heart-wounds and uniting those who were once divided in ties of common brotherhood.

AN AFFECTING SCENE.

At Loudon Park Cemetery, Baltimore, I visited the burying-ground of the Union soldiers, and as I looked upon a beautiful marble monument, erected by the "daughters of Maryland" over the graves of fallen sons, and then walked amid the hundreds of little marble slabs that mark the resting-place of

THE BOYS IN BLUE,

my eyes were suffused with tears. It was the first military cemetery that I had ever visited. I thought how many devoted husbands, loving fathers, and noble sons lie there, who languished in tent or hospital, or fell on the field of battle far from home, with no loving hand to minister to their wants, and no loving heart to cheer and comfort them in their last hours. Most of the slabs contained the name of the soldier who rested beneath; but here and there is one that has the inscription, "name unknown." My emotions were deeply stirred. Walking a few hundred yards farther to the north-west, I stood by the graves of hundreds of

THE BOYS IN GRAY,

where stands in the midst a life-size statue of Stonewall Jackson, erected by surviving comrades in memory of their fallen chieftain, whom they loved

with ardent devotion. He looks as if just ready to give the word of command. But alas! no voice escapes the marble lips, and the hearts that once were thrilled with life as they "stood like a stone wall" in defense, or bounded forward following their leader in the gallant charge, are now stilled in death. I would have been untrue to my nature if I had refrained from weeping here too. And so it is with hundreds of others who go there, whether from the North or from the South. They were on opposite sides, but they were honest, and fought most bravely —Americans could not do otherwise—for what they believed to be right; and now we who have learned a great lesson at so dear a price mingle our tears and scatter flowers over the graves of the "blue and the gray" alike. Their deeds of valor are a common heritage, and belong to us all. Their blood was poured out. It was a costly sacrifice, but if it cements our hitherto divided country in indissoluble bonds of love and friendship, they will not have died in vain. And such is the tendency of things.

A Visit to the South.

I was deeply impressed with this thought while at the great hotels in the South, and as I walked through the galleries and avenues of the Government Building at the Exposition at New Orleans, and saw the people of our common country, from Maine and Mississippi, Massachusetts and Louisiana, Ohio and Alabama, Vermont and Virginia, New York and Texas, Minnesota and Missouri, all shaking hands so cordially, and taking counsel and learning from each other, and uniting their investments, their interests, and their sympathies for all time to come. Here is what a friend of mine,

Rev. W. B. Palmore, an ex-Confederate, says of the same scene:

"From the gallery of our Government Building as you look down upon the varied products, coats-of-arms, and flags of the States, it has the appearance of an enchanted city. It is really the United States in miniature. Leaning over the railing of this gallery, gazing on this wonderful picture, as the sons and daughters of all these States were meeting and greeting each other in such good fellowship, we drifted back through twenty years, to Shreveport, in this same State. There it was we surrendered the arms with which we had been trying to put asunder what God hath so evidently joined together. Amid the din and uproar of this multitude I lifted up my heart in a silent prayer of thanskgiving for the failure of our arms. For this to me at least is:

> The land of every land the pride,
> Beloved by Heaven o'er all the world beside,
> Where brighter suns dispense serener light,
> And milder moons imparadise the night."

In all my extended travels through the South two years ago, in which I mingled freely with all classes, I never heard a disloyal sentiment expressed. The people there are doing all they can to secure peace and unity and prosperity to our common country. Governor Gordon, in his inaugural address at Atlanta, gave fitting expression to the universal sentiment of the South regarding the renewed and perpetuated unity of the States of the Republic. No voice will be raised anywhere in the Federal Union to dissent from his eloquent declaration that:

"Nowhere in this republic are there either disloyal citizens or disloyal sentiments. But every-

where all hearts, voices, and arms are ready for the preservation of the General Government in all its constitutional vigor as the pledge of our peace and safety."

While there are differences in opinion and sentiment upon many questions, which is perfectly natural in a free country, yet the great masses are true to our laws, and shame be to him who would try, for partisan or selfish or secular purposes, to rupture these bonds of union that are growing stronger as the years roll by.

Yes, we are a great, a united, and a free people. We are at peace with all nations.

THE STARS AND STRIPES

float undisturbed in nearly every part of the wide, wide world, and under the folds of our glorious banner Americans are respected and protected.

We are the wonder of the world, and are marching on, in spite of the loud predictions to the contrary by the enemies of republican government, to a still grander destiny.

OUR OWN MOUNTAIN LAND.

And here let me say a word or two about our own section of country, Montana Territory. It embraces that vast area lying between the 45th and 49th parallels of north latitude, and the 104th and 116th degrees of longitude west from Greenwich, making it five hundred and seventy-five miles from east to west, and two hundred and seventy-six miles from north to south. It contains about one hundred and forty-five thousand square miles, or nearly ninety-three million acres, fifteen million of which are suitable for cultivation. It is estimated that it will

furnish at least thirty thousand farms of one hundred and sixty acres each, besides the boundless tracts left for meadow, pasture, timber, and for mining purposes.

The Diversity

found in mountains, foot-hills, and valleys, all blending in such beautiful proportion, adds to the grandeur and inspiration of the scenery, to the healthfulness and vigor of the inhabitants; furnishes a great variety of occupations, and makes it capable of supporting a vast population. The mountains furnish the gold, silver, copper, lead, coal, iron, and other minerals, besides timber in abundance; the foot-hills fatten the innumerable and increasing herds of cattle, horses, and sheep; the valleys supply bread in abundance for the toiling thousands; the dashing mountain streams of crystal water furnish ample power to drive all the quartz-mills, concentrators, saw and grist mills, woolen-factories, and every other kind of machinery that can be devised and harnessed on to them, while river and railroad afford ample communication with the outside world in every direction. Thus these varied interests are all dependent, and made to blend and minister to each other. This insures business activity, a ready market for our produce, fair compensation for labor, and the settlement and development of our country, at no distant day, to the fullest extent of its wonderful resources.

Character of People.

Montana was settled by a brave, determined, energetic, active, persevering people. Such was its extreme isolation, and the dangers encountered by

contact with savage foes that hemmed it in and occupied a great portion of it, and the hardships encountered by the difficulty of getting food and contending with lawless banditti, that none but the class described would venture hither, or remain long after they came. The promptness with which "road agents" and other offenders were dealt with in early times created a wholesome sentiment in favor of honesty and fair dealing, and a regard for the sacredness of "life, liberty, and the pursuit of happiness," and did much to lay the foundation of our present peaceful relations and prosperous condition. The very mention of

THE WORD "VIGILANTES"

makes every desperado quake with fear to-day, while the sight of the familiar characters, "3–7–77," written by a mysterious hand in chalk-marks on street-corner, sidewalk, alley, and saloon, causes many a worthless character to gather his gripsack and start without delay for a more congenial clime.

ALL HONOR

to those noble champions of honesty, freedom, and public virtue. They were in their time the promoters of law and order and good society. May we never be found wanting in men and women as prompt and as fearless, when necessity requires, in driving from our fair land every moral evil that would rob our people, blight and curse our peaceful homes, and destroy our happiness!

OUR PROGRESS.

What grand strides have we made even since the days of 1871! Then our population numbered scarcely twelve or fifteen thousand, and was con-

stantly decreasing. Once it seemed that the Black Hills excitement would depopulate our Territory. The outlook for miners, farmers, and all business men was very dark. Now we poll thirty-two thousand votes, and number, it is estimated, one hundred and sixty thousand inhabitants. Then the

"Rich Men"

of Montana, who were worth, say, one hundred thousand dollars or more, could be counted on the ends of your fingers—and not take all of the fingers either—while now their name is legion whose income is one hundred dollars and upward a day; fortunes, too, that have been acquired by good management and honest toil right here in our midst. Then it was hazardous to venture into the Yellowstone, Mussel-shell, or Judith Valleys, or out of sight of Fort Benton, or Sun River Crossing, without a body-guard, for fear of losing your scalp; and the pioneer preacher traveling his circuit, the mail-carrier, the physician, or trader who ventured near the border wisely carried his trusty rifle or revolver for protection. But now you can go from one extreme of our Territory to the other, whether on horseback, stage-coach, or "jerky"—the old method of transportation—or on the modern palace cars of the Union Pacific or Northern Pacific or Manitoba railroads, with none to molest or make afraid. Then there were scarce

Half a Dozen School-houses

throughout this vast domain (your humble servant taught one term of school in a blacksmith-shop and another in a vacated miner's cabin, with cracks in it so large and numerous that windows were super-

fluous, and the roof so low that he had to stand under the ridge-pole to avoid contact with the rafters, but for which service he was paid the handsome sum of seventy and seventy-five dollars per month); now our beautiful and commodious brick and stone and frame school buildings are numbered by the hundred, and dot nearly every valley and every mountain-side. Then we had

LESS THAN A DOZEN CHURCHES,

and many of our citizens laughingly said, "This is no place for religion." The "circuit-rider" preached in billiard-halls, saloons, stores, cabins, tents, the homes of the settlers, to miners, teamsters, merchants, and gamblers, whenever and wherever he could get the people together; and, be it said to their credit, he generally had a respectful, orderly, and attentive audience. Now, thank God, while we have a number of creditable and some costly churches in our principal cities and towns, there is seen in nearly every village or valley of any note in our Territory a neat chapel, or a stately, heaven-ward-pointing church-spire, where is also heard the "sound of the church-going bell," which preaches and re-preaches many a sermon to the busy multitudes that pass along, telling them that there is a God in heaven, and calling us all to a remembrance of the duties we owe to him.

GRATIFYING REPORT.

The last census report shows a higher average of general intelligence—that is, a smaller per cent. of persons over ten years of age in Montana who are unable to read and write—than in any other State or Territory of the Union. It says that out of

five hundred persons there are only eleven who are unable to read or write. This speaks well for our school system, especially when it is considered that we have received no benefit yet from the public lands set apart by the General Government for educational purposes, and just at the time when we need it most.

Our Bank Account.

The last report that I saw showed a much higher average of the amount of deposits in the national banks per capita, in Montana, than in any other State or Territory. Our Territory is out of debt, with money in the treasury. Our assessment roll amounts to over sixty millions of dollars, and increases several millions each year—leaving out our mines, which are not taxable, and would aggregate more than one hundred millions. Our stock-raising and wool-growing facilities have already reached enormous proportions, and are constantly increasing.

In 1871 we were four hundred and fifty miles from the nearest railroad station; now we have eleven or twelve hundred miles of railroad in our borders, with another thousand miles soon to be constructed, involving an expenditure of about ten millions of dollars. And yet we have never issued a bond nor paid a dollar of subsidy to any railroad, and I hope we never will.

Our losses in stock last winter will work a hardship to many of our large cattle-growers, but it will prove a benefit to us all in the end.

There has been an

Abundant Crop

throughout the Territory the past year. There has

never been any thing like a real failure in crops in Montana. We always have enough and some to spare, even in the hardest times. Among the old settlers there are as few really poor people, and the masses of them are in as independent and easy circumstances, as in any land upon earth to-day.

The Health

of the Territory is fine. Our citizens are in good spirits, and expecting an era of business activity such as we have not experienced before.

The people of each section of our Territory think they have the choice of the land. This is characteristic of Montanians. While we accord to all the right to think as they please, yet there is little doubt that this lovely Bitter Root Valley is, as it has been aptly styled,

The Garden-spot of Montana.

Nature has done much for us here. The mountains are high and rugged and grand, the "old mountain pines" lofty and majestic, the streams clear and beautiful, the climate mild and healthful, the great variety of fruit delicious to the taste, the fields productive, and the gardens charming to the eye. Some of the prettiest and coziest homes and finest farms in all Montana are here in our midst, and every thing conspires to render this a charming place to spend one's days.

Now and Then.

How different are our circumstances and the times in which we live from the days of '63 and '64, when the people lived in tents, dug-outs, cabins, wickiups, and covered wagons; when flour sold for one hundred dollars per sack; and sugar, coffee, salt,

and other groceries, if they were to be had at any price, brought one dollar per pound, and many had to live on wild meat "straight," without salt; or on vegetables, such as frozen turnips and potatoes, destitute of such luxuries as salt or pepper; and I have heard men tell of subsisting upon the red berries plucked from rose-bushes, so great was the scarcity of food during that intensely cold and dreary winter. How much more comfortable are Rev. L. B. Stateler and his companion in their cozy home on the bank of the Jefferson River, than when they were living under an arbor or in a rude cabin herding and milking their few cows, their main dependence for a living, feasting on potatoes and the venison that the venerable pioneer minister had brought down with his unerring rifle! How different the circumstances of Major Brooke and family in their present quarters, dispensing old-fashioned Virginia hospitality at Whitehall, from what they were in the old cabin at Beaver-head with a dirt roof and a dirt floor, and without a chair or a table to their name! No doubt our successful and deservedly popular evangelist, Rev. W. W. Van Orsdel, enjoys his present mode of traveling about, visiting the people in whose homes he finds a cordial welcome all over Montana, from Miles City to Missoula, and from Bear Paw Mountain to Bannock and Beaver-head, far more than traversing mountains and valleys on foot and alone, without money in his pocket, and with mountain lions screaming about his path and ready to pounce upon him while sleeping out in the open woods without shelter, when making his journeys from one settlement to another, carrying the message of life and peace to prospectors, miners, cow-

boys, and settlers scattered over the country. I imagine that our old-time friend and fellow-citizen,

EX-GOVERNOR HAUSER,

found the gubernatorial chair which he filled with such dignity and grace, with all its thorns, far more agreeable than the position he occupied the day that that Crow chief, "as brave as Julius Cæsar," put his finger on both their noses and then on their rifles, and thus signaled him out to fight a duel on the bank of the Yellowstone in 1863. Our friend, Mr. "Sternie" Blake, I dare say, is better pleased with his present quarters and prospects at Victor than when he and Hauser and his other companions (about fifteen in number) were gazing into the gun-barrels of thirty or forty Crow warriors that were cocked and drawn upon them with deadly aim, only waiting a signal from the old chief to fire, on that eventful day, April 23, 1863; or when their tents were riddled with bullets a few nights after, while he and his party, under Jim Stuart, were making that memorable trip down the Yellowstone, surveying town-sites and searching for gold. Doubtless Col. W. F. Sanders, even if he did not get to Congress, feels more at ease pleading for the "best client of Montana Territory" (the Northern Pacific Railroad Company) than when he was prosecuting George Ives, the road agent, before that motley and tumultuous company of exasperated miners and mountaineers at Virginia City in the winter of '63 and '64, when the discharge of a single gun or pistol would have turned the place into a scene of blood and carnage. And so with hundreds of

BRAVE PIONEERS AND PROSPECTORS

whose names are too numerous to mention here.

With pick and shovel and pack-horse, or with rifle, coffee-pot, frying-pan, and a pair of blankets strapped upon their backs, they penetrated gorge and glen, forcing their way through trackless forests and over swollen and bridgeless streams, digging and delving and "panning," to unearth the wonderful treasures that have made our country wealthy and famous. Their deeds of valor, and their hardships and endurance, fighting wild beasts and wild men, suffering fatigue and hunger, heat and cold, will never be fully known nor fully appreciated. They were the *avant-couriers* of our present civilization. We are enjoying the fruit of their suffering and toil. Many of them have passed away—some, let us hope, to the "delectable mountains," to "the beautiful city above," whose streets are paved with gold; while others there are in our midst who are enjoying the fruit of their toil, possessing all that heart need wish of the goods of this world, and dwelling in the midst of friends in a land that has been made to rejoice and teem with the fruits of their courage and industry.

Joseph's March.

It was only in 1877 that this valley, together with a goodly portion of Montana, was visited by the hostile Nez Perces, under Joseph (who, by the way, performed the most remarkable military feat on record in the history of civil or barbarous warfare), leaving their pathway strewn with pillaged homes and murdered citizens, while some of our citizens, both men and women, were taken captive, the entire territory thrown into consternation and excitement, thousands of men, women, and children gathered in mud forts and hastily built barricades

for self-defense. I well remember the time, nine years ago, when a number of men from this community were threading the rocky defiles of the upper Bitter Root River, climbing the almost impassable mountains, so steep that they all but lean over, and necessitating a zigzag course to ascend them, along the Elk City trail, carrying needle-guns and belts full of cartridges, the thermometer standing at eighty or ninety degrees, and subsisting on roast fish and service-berries, on the track of, and expecting every moment to overtake, a party of red-skins that had passed through our country, leaving death and blood and plunder in their track.

But things have changed. Those exciting times have passed away, we trust forever. The war-whoop of the savage and the noisy tread of his flying steed as he "chased the antelope over the plain" or rushed forth to battle have been silenced by the rumble of car-wheels, the clatter of machinery, and the bustle and din of business. Instead of the smoke from Indian camp-fires, we now see dense volumes pouring forth from locomotives, quartz-mills, concentrators, steam-engines, and curling up over thousands of peaceful and quiet homes. The desert has been made literally to rejoice and blossom as the rose. For these and ten thousand other blessings let us come with grateful hearts and glad hosannas on our tongues, and call upon all that is within us to praise and magnify the name of the Lord our God.

Returning from this somewhat lengthy digression, which our Montana readers will all pardon, let me ask in the second place,

I. What Is the Secret

of our greatness as a nation? First, we owe all to

the goodness and mercy of the great God who presides over the destinies of nations. But in his providence he uses instrumentalities. There are many things that might be mentioned under this head, but we can notice only a few of them now.

It is not altogether in the natural advantages of our great country. For do not Africa and South America possess great natural resources? But where are they compared, rather contrasted, with the United States? We owe much to the

Character of the People

who settled our country two hundred and fifty years ago. The Anglo-Saxon blood coursed strongly in their veins, inspiring and prompting them to grand and noble deeds.

Time of Settlement.

The time too that they came was quite opportune. If America had been settled when first discovered—when Europe was under papal power and in the bondage of papal darkness and superstition—then the influence of that blighting curse would have been felt over all this fair land, as it is in Mexico and South America to-day. But God, in his all-wise providence, so overruled that North America was not permanently colonized until after the great Reformation, when the principles of liberty and the desire for freedom of conscience, freedom of speech, and free government began to burn in the hearts of our forefathers on the other side of the sea. Then, when the fullness of time had come, the way was opened and they were launched out to plant the principles of faith in God and of a republican form of government in this virgin soil, which

has been so congenial to their nature and so conducive to their growth. We owe much to the

Wisdom That Formed Our Laws

and founded our institutions, and also to the courage and fidelity by which they were defended and perpetuated in all the trying ordeals through which they have passed. Think of the hardships endured by

John Carver

and his little band at Plymouth Rock, amid the rigors of a New England winter; and of

John Smith and His Comrades

on the banks of the James River, braving the dangers of that wilderness, exploring the Chesapeake, and laying the foundations of "The Old Dominion," which was to be the "Mother of Presidents," and which figures so conspicuously in the history of America to-day.

The Contact with Savage Tribes

and the subjugation of a wild country required no ordinary heroism, and called out the strength and courage of our forefathers, preparing them for still grander achievements, the founding of a republic upon principles so broad and liberal as to make it a blessing to mankind for ages to come.

The presence of and contact with such difficulties and dangers has tended largely to develop the ingenuity, energy, courage, and perseverance that characterize the American people to-day.

More Direct Agencies.

But let us look at the agencies that have contributed more directly to the character and permanence of our government.

1. The Bible.

Our forefathers believed the Bible. It was their law-book. The laws they enacted and the institutions they founded were with the open Bible before them, and shaped according to the teachings of this holy book. As was "the book of the law" with Nehemiah when building the walls around Jerusalem, so the

Bible Is Our Safe-guard.

It proclaims the principles on which all stable government must rest. Its teachings in Romans xiii. are: "Let every soul be subject unto the higher powers. For there is no power but God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

As Dr. Fitzgerald has well said: "Here are the

Three Strong Pillars

that support the whole fabric of civil government—a recognition of civil government as the ordinance of God; obedience, not from fear only, but for conscience' sake; and the support of magistrates in the

execution of the laws. Our fathers fought not to throw off the obligation of obedience to rightful authority, but they shed their blood that their posterity might enjoy liberty regulated by law. The spirit of the Declaration of Independence is as much opposed to that of the dynamiters and anarchists that are now disturbing the peace of our country as light is opposed to darkness. The poles are not wider apart than the beer-bloated atheists who declaim against the Bible and the Government of the United States in the drinking-houses of Chicago, and the men who in 1776 staked their all for liberty and law."

Say what you will about the inspiration and the doctrines of Scripture, but an open Bible in every family is one of the grandest bulwarks that any nation can erect for the protection of liberty and virtue. It is the first thing we place in the hands of the heathen to tame and civilize him, and under its magic influence whole tribes and nations have been redeemed from barbarism, and greatly and speedily changed and elevated in their character and their customs. Just notice the difference to-day between those nations and tribes and communities that have the Bible and follow its precepts and those who have it not. Under its wholesome teachings and its refining and elevating influence, we have gone forward from the beginning.

2. The Church

has been an important factor in our civilization. And I use the term in its broad sense, representing all who possess the Christ spirit or live the Christ life, not referring to any particular denomination. I oppose uniting Church and State. From such a

calamity let us ever pray, "Good Lord, deliver us." But I mean the Church as the expounder and promulgator of Bible doctrines, the supporter of Bible institutions, taking cognizance of individual life and character, and commending the truth to individual conscience in the sight of God. In this way it surely accomplishes much for the State.

A State without Morality

would be a misnomer, and morality of the highest character cannot be long maintained without religion. This is the province of the Church. It prints our Bibles, educates and supports our ministers, builds and maintains our church-houses, sustains our Sunday-schools, founds many of our hospitals, orphan homes, asylums, and other benevolent institutions, and establishes, endows, and operates many of our best schools, academies, colleges, and universities, where thousands of our sons and daughters are educated and trained for life's duties.

3. Educational Institutions.

A nation cannot attain to any eminence nor continue long when the masses are ignorant or vicious. While our common school system is not perfect, it has done much to impart the rudiments of knowledge, create a desire for higher education, and bring the rising generation to higher conceptions of true citizenship and good government, which is its true mission. There is danger that the State may undertake too much in the common school. I doubt the justice and the propriety of taxing the masses to teach the higher branches, when there are so few, comparatively, who can avail themselves of the opportunities therein offered, or derive any advan-

tage therefrom. As a rule, those who desire a higher education, and can and will use it to advantage, possess the ability to secure it otherwise than at the public expense, and generally prefer to do so.

Let us beware of trusting to intellectual culture at the expense of virtue and purity. While "knowledge is power," yet it may be a power for evil as well as for good. The Good Book warns us to "keep the *heart* with all diligence, for out of *it* are the issues of life." Here is the basis of true character in individual life, and all education is imperfect that ignores the proper cultivation of the heart.

4. A Free Press.

A free press is necessary to voice the sentiments of a free people. We are a reading people. The press is a mighty power in our land. It is a great educator, and by its untiring energy has done much to bring us up to our present position. But a corrupt press is a great public calamity, and should be guarded against with the utmost diligence by every true patriot and Christian.

5. Integrity of Business Men.

There must be competency, honesty, and integrity among the business men of a country to encourage investment and insure the safety of capital. You are not apt to deposit your money in the bank if you know that the cashier deals in "futures." We have had a few panics, the result of recklessness in this line. But upon the whole there is a feeling of confidence in the business men of the land, and the prospect is good for an era of great prosperity. In fact it is already upon us.

6. The Home.

We owe much to the home and the family. The sacredness and purity of English and American homes has become a proverb. The heart of every true American is stirred by and responds readily to the sentiment of the immortal Payne, "There is no place like home." It is the genius of our government to foster and protect the home. This is as it should be. Here is the seat of life, the very fountain of religious, social, and national life. It has been well said that the home gives more to the State than the State gives to the home. The home supports the State. The home is the basis of the State—the State in miniature. Here its children are born and nurtured. Here the first rudiments of knowledge are gained. They are taught that first great principle of true citizenship—submission to rightful authority. Here the sentiments of virtue, honesty, patriotism, and religion are instilled into young minds and hearts, that give character to their future conduct, character to the State, and tone to our civilization. From here they go forth to fill public stations, or, if need be, to offer themselves—as thousands have done—upon the altar to defend their country's honor. As is the home, so will be the State. Tolerate anarchy, impurity, dishonesty, falsehood, profanity, and the like in the home, and you will have them in the State. Foster purity, truthfulness, honesty, and religion in the home, and you foster them in the State. And here let me say that too much stress cannot be laid upon the sacredness of

The Marriage Relation

as God gave it to man, and as it is guarded by the

teachings of our Saviour in the New Testament. It is the basis of the home, and cannot be too carefully protected.

Let every minister, every officer of the law, every judge of the court, every man and woman oppose the growing mania for divorces with all his might. For just as we ignore the law of God at this point, we license crime, demoralize and destroy the home, and turn its children out as helpless paupers on the world, and the nation sustains a loss that is absolutely irreparable. And just at this point I wish to offer a word on the

INFLUENCE OF WOMAN

upon American institutions and destiny.

While rehearsing the noble deeds and brilliant achievements of warriors upon gory fields, or of diplomates and statesmen in councils and legislative halls, for which we are grateful, woman is often left out of the question altogether. We forget who gave our statesmen their first lessons in oratory, commencing with

> You'd scarce expect one of my age
> To speak in public on the stage,

recited on a stool, a chair, or a mother's knee; and who instilled the sentiments of patriotic courage into the hearts of our military chieftains, as well as in the boys of noble birth and blood who followed them on to victory or death. How few there are who stop to think of

MARY BALL,

who gave to America her illustrious Washington, and nurtured and trained him in his Virginia home for such a destiny, or

MARTHA WASHINGTON

his wife, whose fidelity and patience sustained and cheered him in the dark days of the revolution; whose simplicity of manner and kindness won the hearts of the soldiery at Valley Forge and wedded them to their chieftain, and whose womanly modesty and amiable qualities at the White House, in the presence of royal agents and embassadors, lent dignity and grace and respect in a large measure to the infant republic. But it was not wholly among the rich and great that woman's influence was felt in our early history. Among rich and poor alike we see her self-sacrificing spirit of devotion to the cause of liberty. History tells of the women of Carthage who cut off their own hair to make fortifications to defend the city. They were not a whit behind the

WOMEN OF THE AMERICAN REVOLUTION.

Mothers gave their sons, sending with them their prayers and their blessings, exhorting them never to disgrace them nor their country by cowardice. Others gave cheerfully their goods, even their homes, depriving themselves of every luxury and working with their own hands in field and garden, at the loom and wheel, spinning flax, weaving cloth, knitting socks, and making garments for the soldiers fighting their battles. With such women—such mothers, wives, sisters, and sweethearts to cheer and encourage them, is it any wonder that the British yoke was broken, the British lion driven from our shores, and that we have attained the enviable position that we occupy among the nations of the world to-day?

BEAUTIFUL ACTS.

How our hearts were thrilled at that act of affec-

tionate remembrance, when, just after the lamented Garfield took the oath of office as President of these United States, he leaned over and kissed his mother; and so a thrill of delight passed through every true American heart when President-elect Cleveland asked, as a special favor, that the oath of office be administered upon the Bible that had been given him by his mother. Whatever may have been our views as partisans of these two distinguished men, the representatives of the two great political parties of the land, who came into power at different times—yet we could but feel that our country was safe in such hands. How the country was moved to sympathy by

MRS. GARFIELD'S UNFLINCHING DEVOTION

to her dying husband, watching day and night for long and weary weeks at his bedside! And the women of America were strengthened in a laudable undertaking when noble

MRS. PRESIDENT HAYES

had the womanly courage to banish wine from the table of the White House; and what a grand army of noble women are engaged in the same commendable work of trying to drive it from every home on American soil to-day!

HONOR TO WHOM HONOR

is due. America owes much to woman's influence. Thank God, that influence is still being exerted, and the throne from whence it emanates is *The Home.* May the prayer of that familiar motto, "God bless our home," be repeated by every American to-day, and may God pity and bless, and help us to pity and care for those who have no home!

II. Dangers That Attend Us.

Having outlined some of the potent factors that have contributed to our present national prosperity and greatness, let us notice some of the dangers that lie in our pathway:

1. The undue encouragement given to unrestricted and

Indiscriminate Immigration,

principally by monied corporations, protected often by "class legislation" and "high tariffs," and by railroad companies with a view to securing cheap labor and the sale of the millions of acres of the public domain which unfortunately has been given away by the Government in the shape of subsidies. We have always stood with open arms to receive the industrious poor and oppressed of other nations. Some of the best citizens we have to-day are of this class; and had this question been left to take its natural course, the law of supply and demand would have regulated it, and all would be well now. But these extraordinary influences, superinduced by selfish motives, the desire for gain, are bringing untold ignorance and squalor to our shores, which not only cheapens labor, by creating an over-supply, but makes disturbance among the working-classes, and introduces an element like that we have been dealing with, for instance, recently at Chicago, which if too hastily endowed with the elective franchise will prove to be exceedingly dangerous to our body politic. One-fourth of the increase in our population to-day comes from immigration, and too much of it, alas! is of a beer-drinking, Sabbath-hating, law-defying, communistic element. The tendency, too, of the mass is to congregate in cities. One-fifth of our

inhabitants, it is said, are now herded together in cities and towns—all of which calls for the exercise of that "eternal vigilance which is the price of liberty," and for the greatest activity in educational and philanthropic efforts to mold these mighty incoming millions into harmony and sympathy with our American institutions.

2. Another danger is the opportunity, owing to rapid transit by means of railroads, telegraph, and telephone, the great multiplicity of labor-saving machines, facilitating increase of wealth, given to selfish and ambitious men to form

POWERFUL MONOPOLIES,

which often control legislation and oppress labor. This arouses animosity, prompts combinations on the part of laboring-men, and provokes to socialism and communism on the other extreme. There are questions and complications arising that will require wise statesmanship and great patience and forbearance to solve and settle them. Capital and labor are mutually dependent. One cannot succeed without the other, and neither should hamper or oppress, but each foster and protect the other. Let all follow the teaching and example of Him who, though he "thought it not robbery to be equal with God," submitted to the greatest humiliation, and became poor, that the world might be blessed with the riches that abide forever. He is the great Capitalist of the universe, yet he dignified labor by working with his own hands, and teaching by His servant that "if a man work not, neither shall he eat." He taught that "whatsoever ye would that men should do to you, do ye even so unto them." The gospel furnishes the basis, and the only basis,

upon which these great questions will have to be permanently settled.

3. The Liquor-traffic.

The manufacture, sale, and use of intoxicating liquors as a beverage is the great curse of our land to-day. It is a blot upon our civilization, and cries to heaven against us. If it increases as it has heretofore, we will erelong become a nation of tipplers, drunkards, and paupers. It will weaken us physically, intellectually, and morally, and drag our civilization down to a much lower plane. Who can compute the extent of the ravages of this fearful demon? Sixty or eighty thousand of our people, it is said, are buried annually in drunkards' graves, and doubtless this numbers scarcely one-tenth of the real victims. Knowing the effect of alcoholic stimulants upon brain and nerve and muscle.

Is It Not Appalling,

when we think of pouring eighty-five million gallons of the fiery poison, besides eleven million barrels of fermented spirits, down our throats every year? The cost of this is six hundred and twenty millions of dollars—more than the expense of running our National Government. To this must be added the expense of keeping up the police and the prisons, trying and convicting the criminals, and taking care of the paupers that it produces. This enormous loss of wealth, which is worse than thrown away, which we sustain merely to let this demon ravage our homes and prey upon our people, is nothing to compare with the loss of life and health, loss of labor, destruction of homes, the breaking of mothers', wives', and sisters' hearts, the

turning annually of thousands of helpless children out upon the world, and the increase of crime and pauperism and suffering everywhere. Is it not strange that men who profess to be true patriots and American citizens, and avowed lovers of the sacredness of home and the purity of society, will uphold, engage in, and receive the ill-gotten gains of a traffic that causes such wide-spread misery and ruin? The money gotten by it is to society, to morality, and to humanity what the

THIRTY PIECES OF SILVER

were in the hands of the betrayer and murderers of our blessed Lord. It is the price of blood. It must of necessity blight all the finer feelings and corrupt the nature of him who receives it. And the wonder is that more are not driven by sheer necessity to follow the example of Judas, who was unable to endure the remorse caused by the crime that he had committed against God and man. I know that many do not view the subject in this light, but it seems to me that there is no escaping the logic of the facts in the case. That

THE EVIL IS SPREADING

in places where restrictive measures have not been taken to prevent it, there can be no doubt. There are several things that contribute to this result, among which are the following: 1. The manufacture has assumed vast proportions, and millions of dollars are invested in it. Hence the saloon, with all the diabolical agencies that accompany it, has been instituted and equipped, and stationed on street corners and cross roads—in all the frequented paths of men—to promote and secure the sale

of these liquors. There are two hundred and eighty thousand dram-shops in our country where the deadly poison is dealt out to our people. 2. The congregating of laboring men in the great manufacturing and commercial centers increases the temptation to indulge this and other kindred social vices. 3. The adulteration of liquors, increasing the appetite for the fiery stuff, inflaming the passions, and hastening its deadly effect on mind and body. 4. The pernicious habit of "treating," and of setting wines and other liquors before guests, at fashionable entertainments, where custom renders it impolite to refuse indulgence. How many a noble young man, who could have resisted the temptation under ordinary circumstances, has been entrapped and led to ruin by these devices of the devil!

I cannot find words to express my aversion for this abominable business. It is a traffic in human misery, human blood, and human souls. It is

AN ENEMY

to human nature; it is an enemy to society; it is an avowed enemy to law and order, and an enemy to the peace, purity, and permanent prosperity of our great country. The judges of our courts unite in testifying to the great proportion (about nine-tenths) of the crime that is caused by it. It is particularly noticeable how prominently the saloon figured in the trial of the anarchists at Chicago. It was the head-quarters of these enemies of law, and furnished the inspiration necessary to carry out their fiendish plots. Railroad companies and other great corporations, warned by past experience in loss of life and property, are waking up to the magnitude of the evil, and are uniting in the war against it. It

corrupts our politics, boasts of controlling two million American votes, and is now raising a fund of a million and a half dollars to be used in our next general election in 1888.

What a Monopoly.

What a power for evil! No wonder that the noble women of America have banded together in the Woman's Christian Temperance Union, with Frances E. Willard, Mrs. Hoffman, and others at their head, to wage eternal warfare against this enemy of woman and woman's home. No wonder that the moral sense of the whole nation is being aroused on this subject as it is. It is

The Great Question

of the hour. It is not mere visionaries, fanatics, and enthusiasts that are discussing it now, but stolid statisticians, wise and rigid economists, calculating business men, and far-seeing statesmen. And no wonder! This monster invades the homes of high and low, rich and poor, wise and ignorant, and levies tribute upon all alike. Who has not felt the sting of the serpent? Who has not mourned a father, a son, brother, husband, or friend, whose life was blighted by the curse of liquor? and whose heart has not been moved to its very depths by the sad wail of a grief-stricken mother, uttering in the deep anguish of her soul, "Where is my wandering boy to-night?"

Who Is Responsible

for the crime and misery caused by the continuance of this pernicious business? The man who sells it by retail is undoubtedly responsible, for the Bible declares "woe unto him that giveth his neighbor drink." The wholesale manufacturer or dealer is

not without blame, for he knows the purpose for which it is sold to the saloon and bar-room dealer. The man who drinks it, whether moderately or otherwise, is responsible, for he is helping to support it by his influence and by his money, besides cultivating the taste for liquor and strengthening the tendency to dissipation in his children who shall come after him. The city, county, territorial, state, and national authorities who license the traffic are responsible. As some one has said, it would be a cheap and easy self-righteousness to charge upon the liquor-venders all the red-handed murders, the sickening degradation and heart-rending wretchedness which are the results of their business. But truth will not allow the charge. They are *licensed* by the statutes that "we the people" have enacted. They are our agents, and have the sanction of our laws and of public opinion in every community where they carry on their traffic. It is

HIGH TIME TO ACT

in this matter. When the pleuro-pneumonia broke out among the cattle, our Government promptly appointed a commission to investigate the matter, and appropriated a million dollars to arrest the plague that threatened the life and health of four-footed beasts. Why not do something to stay the mighty plague that is destroying the souls and bodies of thousands of its citizens and filling the land with untold horrors every year?

When the anarchists killed a few policemen in Chicago, the nation was aroused with just indignation, and they were promptly tried and sentenced to be hanged, as they deserve to be. When one of our citizens is imprisoned in Mexico, or our fishermen

get into trouble on the coasts of Canada, the whole nation is astir, the cry of war is heard on every hand, and men are ready by the thousands, both to vote millions for coast defense and to march with music and musketry and booming cannon to avenge the insult. After the great curse of negro slavery had prevailed in a portion of our land for many long years, when an opportunity came it was blotted out. Though many questioned the justice and wisdom of the manner in which it was done, yet *all*, in the South, as well as in the North, are glad to-day that the reproach and blighting curse is removed forever from our country, and the South is now enjoying a business boom and has a brighter prospect for the future than ever before. But here is the liquor-traffic, that fosters anarchy, scoffs at law, burdens us with taxation, fills prison and poor-house with its victims, slays its thousands, and rules its millions with a far more rigorous and relentless rod than that ever wielded by a Southern slave-driver. Slavery, with all its evils, had some mitigating circumstances. It resulted in the deliverance of four millions of people from a state of cannibalism, and their final elevation to the position of citizens in a civilized and Christian land. But there is nothing to offer in behalf of this liquor-traffic. It is only evil, and that continually. It is simply a question of time when the people will come to themselves and arise in their might and put the monster down. Already in several States, and before some of the highest tribunals of the land, he has received most telling blows that cause him to reel and roar with rage and pain. The task before us is not an easy one. "We wrestle not against flesh and blood, but

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The enemy is in force not only at cross-roads and along our public thoroughfares and in all the secret haunts of vice, but he rallies his hosts at primary meetings, in caucus and convention, and is strongly intrenched in the high councils and legislative halls. He is mustering his millions, both of money and men, for the fray. To meet and overcome such a foe will allow of no mere half-way measures. We must put on the "whole armor of God" and catch the spirit and follow the example of Him who spurned all compromises with the devil, and who will lead us forth to certain victory.

But all right-minded men are convinced of the magnitude of the evil, and that something must be done to arrest it. The great question of the hour is, What shall we do? what is the best method to adopt? Some advocate moral suasion alone, some high license, some local option, and some statutory prohibition. We shall speak of these various methods as we pass along.

Moral Suasion

is good, so far as it goes, and must and will be used. Its efficacy cannot be denied since the work accomplished by noble Father Mathew, that hero of temperance reform in Ireland. He said, "We must cry down the vice and make it odious in the eyes of society." Between the years 1838 and 1840 he influenced two millions of Irishmen to take the pledge, and the consumption of liquor fell off five million gallons, and two hundred and thirty-seven public

houses were closed in Dublin alone. And yet this great man says: "The principle of prohibition seems to me to be the only safe and certain remedy for the evils of intemperance. This opinion has been strengthened and confirmed by the hard labor of more than twenty years in the temperance cause."

Could he have lived to see so many thousands of his converts go back to their cups, and nearly all of his societies disbanded, as was the case, he would have "strengthened" still more in the above opinion.

There are many in every community who can be reached by moral suasion, but as many more who are not reached in this way, and who will never be as long as the open saloon and bar-room greet them on every hand, with all their gilded attractions to allure them to destruction.

Cardinal Manning, of England, well says: "You might as well call upon me as the captain of a ship and say, 'Why don't you pump the water out when it is sinking, when you are scuttling the ship in every direction.'" No, moral suasion must be supported by the strong arm of the law, and that backed by an enlightened public sentiment. The saloons must be closed. Those "scuttle-holes" in the ship of state must be stopped up before she can make a successful voyage. And this is the grand aim of

PROHIBITION.

It is not the intention to make men temperate or moral by legislation, but to protect society and promote the good of humanity in general, by removing a fruitful source of vice and wretchedness.

Much has been said about the injustice, the impracticability, and the failure of prohibition, and a

great cry is raised about "sumptuary laws" and "personal liberty," etc. But it is simply a continuation of the cry that was raised by Demetrius, the silversmith, and his fellow-craftsmen who were the makers of idols at Ephesus, when Paul "persuaded and turned away much people, saying that they be no gods which are made with hands." They sought to excite public sympathy in their behalf, and shouted till they were out of breath, "Great is Diana of the Ephesians." They became wonderfully devout and patriotic for the time, but it was devotion to their traffic and the patriotism of the pocket.

PROHIBITION IS PRACTICED

every day in all well-regulated communities. We are forbidden to use certain kinds of material in the construction of dwellings within the fire limits of cities, or to sell certain kinds of food when a pestilence invades our land. Let a man offer to start a butcher-shop or a tannery, or build a powder-house near your dwelling, appear upon the street with indecent attire, or even give utterance to blasphemous or unbecoming language in a public place, and he is waited upon by an officer and prohibition is put in force at once. Our "personal liberty" is restrained by law in a thousand different ways, and we bow in meek and cheerful submission, because it is for the public good. The benefits we receive are greater than the personal sacrifices we are called upon to make.

We have a law in Montana closing the saloons and prohibiting the sale of liquors on election days. Why is this? If saloons are a dangerous evil and a nuisance on election day, why not on other days

also? If it is right to close them on one day, why would it not be right to close them on any other day? And if they can be closed by law for one day, then why in the name of common sense can they not be closed for two or three or five; or, if you please, for three hundred and sixty-five days in each year? The objection that the law is not enforced may be urged also against the law forbidding murder, theft, and every other crime. It may be urged against the entire moral code given by the Almighty on Sinai. A man once said to me at the close of a temperance meeting, "Men have been drinking liquor ever since the world was created, and you needn't try to stop them now." I replied, "Yes, and so they have been killing each other too, but there have always been some who tried to prevent these crimes, and I want to array myself on that side of the question." Every lover of good society wants to stand up for the right regardless of who may be against it. Truth is mighty and will prevail.

This talk about "regulating" the whisky-traffic and the saloon is much like turning a band of hyenas loose upon your streets, or putting a lot of rattlesnakes into your home among your children, and then thinking of regulating them. I have lived where rattlesnakes were plentiful, and I have known them to "regulate" more than one individual by using his poisonous fangs; but I never knew one to be regulated until his head was completely mashed or severed from his body, and the boys of the neighborhood had a tradition that he was not completely dead until the sun went down. I have seen many men and almost whole communities "regulated" by a saloon, but I never knew a saloon to be regulated.

The present alarming proportions of the whisky-traffic, that have been developed largely under a system of "regulation," are sufficient to prove the folly of the effort.

High License

is a milder form of prohibition. The high license is really a fine imposed for a high crime against society. The difference is that it legalizes the nefarious business, and tends to make it respectable—and it is popular with the whisky ring because it enables rich men or companies to monopolize the business and get the lion's share of the ill-gotten gains. This system makes

Society a Partner

in the accursed traffic, does away with the odium that justly attaches to it, and commends it to the patronage of respectable young men and of honorable old men alike. No! no! we cannot afford to license crime. It is just like receiving five hundred or a thousand dollars from a man for the privilege of ruining your son, your brother, father, husband, or friend, destroy the peace of your neighborhood and your home, blast your brightest hopes, and cloud your life forever. When you accuse him of the fearful crime he has committed, he simply shakes in your face the receipt for his money, the price for which you have sold your happiness and your all. Let the monster vice be outlawed, and made to hide its deformed head. It is the enemy of all virtue, and should be covered with everlasting shame and contempt.

Prohibition Is Not a Failure.

If so, then why is the whisky power so exercised,

and combining all the powers of darkness to overthrow it where it does prevail, and to prevent it where it does not? Why are they spending their hundreds of thousands in Michigan, in Texas, and Tennessee? Actions speak louder than words. With all the cries of failure in Kansas, Iowa, and Georgia, where prohibition has been tried, still their efforts do not relax in trying to defeat it. Besides, the statistics that have been gathered from the most reliable sources, and the testimonies of governors in their messages, of judges upon their benches, and the reports of other officers high in authority, all go to show that public drunkenness and crime and pauperism have greatly decreased where prohibitory laws have been enacted. Governor Martin, of Kansas, an anti-prohibitionist himself, says that this law is enforced and observed as much as any other law. The leading papers and men of Georgia and of Iowa assure us that prohibition has been a great benefit in those places. Let the hundreds of saloon-keepers who are looking through the bars behind which they have been placed for violation of law say whether or not prohibition does prohibit!

For my part, I am strongly in favor of

LOCAL OPTION

as the best method of reaching the desired end. If the majority of people in a certain community—for instance, a village, a township, a city, or county—do not wish to have intoxicating drinks sold, nor be annoyed with saloons, they ought to have the privilege of deciding it by vote. This is republican, this is democratic, this is reasonable and right.

When the people of one community see how well it works among their neighbors, they will be inclined to agitate, and finally to adopt it. Thus it will spread, like leaven in the lump, from one section to another. In this way public sentiment will be educated upon the subject until it becomes general, and the people prepared in every community to enforce the law when it is adopted. Already we have a local option law in Montana, by which, upon the petition of one-third of the voters of any county, the commissioners of said county are required to order an election and submit the question to the voters as to whether or not liquor shall be sold as a beverage in the county, the matter to be decided by a majority. The law is not perfect, but it is a step in the right direction.

But all laws are inoperative unless they are sustained by, and are really the outgrowth of, public sentiment. And here is

Our Great Work

as ministers, as teachers, as parents, as patriots, as business men, as citizens of our common country—to educate the public mind on this great question. First and foremost, let every man, woman, and child practice total abstinence from all that can intoxicate. If men cease to drink the fiery liquid, others will cease to manufacture and sell it. Circulate wholesome literature upon the subject. Organize into lodges and societies that best suit the condition of the people. Insist upon total abstinence in all the Churches. Cry mightily unto God for help, whose grace alone is sufficient to save men from the appetite of the fiery poison. Be firm, but

mild, with our opponents. Let them know that we fight measures, not men; that our mission is to "rescue the perishing"—saloon-keepers as well as any one else, if they will only "quit their meanness." Press the battle to the gates, until this enemy of "God and Home and Native Land" is driven forever from our shores.

4. Gambling.

This is closely allied to the whisky demon, and often associated with it, though not always. It is wrong in principle, and vicious and demoralizing in all its tendencies. The gambler either takes the property of another without giving value received, or exposes his own property to be taken without any probability of getting its value in return. In either case he does violence to his own nature and commits a crime against society and against the God of heaven, who holds him responsible for the right use of every nickel that comes honestly into his possession. It is not to be compared with mining nor any legitimate business. It is illegitimate, and evil altogether. It feeds the flame of inordinate lust for gain; it fosters indolence, deceit, dishonesty, fraud; pampers and encourages every evil appetite, and utterly unfits the man who follows it closely for any high and noble calling.

It is utterly appalling to behold the extent to which this vice is practiced, and the sanction that it receives. "Licensed Gambling House" is the advertisement that meets the eye over nearly every door along the main thoroughfares of all our cities and towns in Montana. "Licensed" by the Legislature and by public sentiment in a Christian

land—and the fact emblazoned on the house-tops, often in letters of gold, that individuals are licensed to carry on a business that robs men of all their wealth of soul and body, and turns them over to the demon of despair to be tormented forever and ever. Could you but take a peep behind the screens to-night, you would be astonished to see how many young men, business men, those who are looked upon as model husbands, sons, and brothers, representatives of almost every profession, are spending the evening in these gambling hells. Here is the secret of many a fall, many a failure in business, the foreclosure of many a mortgage, and the turning out of many a helpless family upon the world.

But how can we wonder at it when children are schooled in the art around the center-table from the time they are old enough to throw a card, when our agricultural fairs are turned into horse-races, of which gambling is the principal feature; when our banking houses, business exchanges, and even church-festivals, gotten up in the name of charity and religion, are prostituted from their legitimate use and made to pander and give encouragement to this vice? It infects the very atmosphere of many of our larger cities; and even the women, wives and mothers of our children, alas! are found dealing in futures and betting at horse-races! It has caused panics that have closed banks and business houses from one end of the continent to the other, and robbed countless thousands of helpless men and women of all their earthly substance.

Let every young man shun this vice, as well as the habit of drink. Let the pulpit and the press and all the honest yeomanry of our great land cry

out against it, and frown upon it, until it will not dare to ask for license, but be driven by force of public sentiment back to the doomed region from whence it had its origin.

5. Vicious Literature.

This is another mighty enemy of purity and virtue in the heart and home, and hence in the nation. Who can tell the mischief caused by an impure book or paper, or an obscene picture? The old philosophers of Athens, that city of idols, it is said, urged the priests not to exhibit the gods in obscene attitudes, lest they might corrupt the youth of the city. I will not advertise certain books and papers that are being industriously circulated in our schools, colleges, and homes by naming them here. Every artful device that can be invented is used to spread them abroad, and thousands of them to-day are under lock and key in the homes of unsuspecting parents and guardians. Let every teacher and parent stand guard at the threshold of school and home to see that innocent childhood and youth are protected from these emissaries of the devil, by which so many lives are blighted and ruined forever.

And while there are noble exceptions, yet many of our great daily and weekly exchanges enter too largely into the details of vice and crime. I know there is honest difference of opinion at this point. But we do not want innocence and childhood introduced into the saloon and made familiar with the language and evil deeds of all the dens of iniquity in the land. But how often the morning paper transfers the scenes and carries the atmosphere of the slums to the breakfast-table, the nursery, and the drawing-room! It is not best to become too familiar with

deeds of violence and crime. To abate a nuisance it is not necessary to be forever uncovering it, and filling street and parlor with its offensive odors. The olfactories become less acute and sensitive when constantly exposed to such exhalations. It will require generations to rid our nation of the curse of the wide-spread publication of the Brooklyn scandal years ago. It was like lifting the flood-gates and turning the sewers of a great city into all the homes of the land. Thousands of youthful minds received a taint which will follow them to their graves. But not content with the record of vice in our own country, "the carrion is scented from afar," and behold we are made familiar with the disgraceful details of a scandal in high life on the other side of the ocean.

To show that the pulpit is not alone in opposing this evil, here is a picture drawn by Mr. Joseph Howard, himself a journalist, at one time city editor of the *New York Times*, and a widely known correspondent. He knows whereof he speaks, and writes as follows:

"No city in the world surpasses New York in intelligence, in love of all that is good and pure and noble and decent and humane; but, with the exception of a few idiotic reports of sermons, with now and then a record of some English lecturer or Irish orator, all the upper realm is left untouched. Our reporters are instructed to scent the carrion. They never bring the rose with its perfume or the lily with its grace, the pansy with its drooping beauty, before the public attention; but the dead dogs of agitation and the swollen carcasses of crime and the offal of dirt and squalor, these are thrust before the

disgusted eyes and under the offended nostrils of an amazed and outraged people."

And the *Illustrated Christian Weekly*, copying the above, adds its testimony and says:

"Unfortunately this is only too true. It is certainly true of the morning papers of this city, and, unless we are greatly mistaken, these papers will compare favorably with their contemporaries in other cities. Thus the paper—we will not name it—which, on the whole, many regard as best suited to family reading still gives more of its space by far to the narration of evils than to the furtherance of good. It will give several columns a day to sporting intelligence, and, say, an eighth of a column to an account of a day's session of the meeting of the American Board of Commissioners for Foreign Missions, except that when there is a debate on a controverted doctrine, a third of a column may be devoted to the subject."

I recently read an utterance from Mr. Henry Watterson, principal editor of the Louisville *Courier-Journal*, in which he urges the importance of disinterestedness and *cleanliness* in the press of the land. The press is a mighty educator—a wonderful power either for good or evil in our land. All honor to it for the noble work it has accomplished. Instead of yielding to the temptations of wealth, or catering to a corrupt public taste, I trust that it will arise in its might and take a bold stand for honesty and purity, and the public will see that it is sustained.

6. Prevalence of Divorce.

The tendency to leniency in divorce laws and the alarming increase in the number of divorces is a

dangerous omen. In some states there is one divorce to every ten marriages. In portions of California the reports show one to about every seven marriages, and in one of our large cities (Denver, Colorado) one to less than every four marriages. The looseness of our laws encourages carelessness in assuming these solemn vows, and facilitates the severance of these most sacred ties on the slightest pretense. Four-fifths of the applications for divorce are granted by the courts of our land. This indicates an alarming state of affairs. All honor to the Catholic Church for the firm stand it has taken here. Marriage is not a sacrament, but it is an ordinance of God, and is more sacred than many are wont to regard it. The great Centennial Methodist Conference at Baltimore, held in 1884, passed resolutions strongly condemning the laxity of public sentiment in reference to divorce, and every Church in the land has given utterance in one way or another to the same sentiment. The purity of society, of the family, and of the home rests upon the sacredness with which the marriage relation is observed. The State cannot afford to sympathize with wrong-doers at the hazard of undermining its own foundations. The rigidness of divorce laws and the hardships that they may entail upon a few individuals are nothing in comparison to the welfare of society and the purity and protection of the home. And in nine cases out of ten these hardships are the result of personal wickedness or of inexcusable carelessness in the parties themselves.

Some one has said that the secret of the decline and fall of the Roman Empire was not in the devastation of Goth and Vandal, but in the decline of

virtue and purity in the homes of the Roman people. Let us profit by the lesson that others have learned at so dear a price.

7. Sabbath Desecration.

The Sabbath is not a mere Jewish institution. Its origin is traced to the Garden of Eden, when God "rested on the seventh day from all his work which he had made," and blessed it and sanctified it, thus showing that a seventh of our time should be set apart from ordinary labor for all time to come. The great Teacher affirms that "the Sabbath was made for man," and observation and experience prove the great wisdom of its institution. Man needs it in the development of his physical, intellectual, and moral nature. He needs it for the welfare of his servants, his cattle, and all that he has within his gates. Even machinery must have rest. The engineer switches his locomotive into the stall, that it may cool off, be cleaned and oiled and gather strength for another "run." It operates all the better, draws a heavier load, and lasts all the longer because of the rest. Much more does the infinitely complicated machinery of man's threefold nature, that is freighted with such fearful responsibilities and often runs under such high pressure, need rest and relaxation. Without these, friction is unavoidable. The axles take fire, or the engine flies the track and is ditched; or the boiler explodes and every thing is wrecked, and wrecked forever. We are running under too high pressure. Wealthy men and corporations refuse to honor God's law, which is as old as the everlasting hills, and are bound to pay the penalty in the end. I do not say that a

man will accomplish as much in six days as in seven, but he will do as much work in a year by keeping the Sabbath holy as he will by laboring seven days in the week. Constant labor makes him dull and sensual, and dwarfs the finer sentiments of his spiritual and moral nature. It shuts out the thought of God and duty and heaven and immortality, and robs him of much of the buoyancy, the inspiration, the peace, joy, life, and sunshine that comes to toiling humanity through the medium of the Christian Sabbath.

The real spirit and design of the divine law of the Sabbath relates to the seventh of our time—the seventh day after six days of labor. It is impossible in the very nature of things to secure its observance by all at the same time. But for the sake of order and harmony a particular day must be designated. Hence under the Jewish economy it was quite fitting that the seventh day of the week should be set apart for this purpose. The disciples, who acted under inspiration and the direct command of Him who is the "Lord of the Sabbath," saw proper to change it from the seventh to the first day of the week, which day has been observed by the great body of Christian people as the Sabbath, or Lord's-day, ever since the resurrection of Christ and the gift of the Holy Spirit, both of which events occurred on this day, down to the present time. Hence the recognition and proper observance of this day are of binding force upon every citizen of a Christian nation, and particularly so upon every member of a Christian community.

The advocates of anarchy and the defenders of vice make war upon our Sabbath because they know

that with it will go many of the wholesome restraints that now hold them in check. To do away with the Sabbath is, in a large measure, to do away with religion, with churches, Bibles, Sunday-schools, religious literature, and all those elevating influences that have helped so largely to make us what we are to-day. Think of this, ye careless ones! and remember that just in proportion as you desecrate God's holy day you are contributing, so far as your influence goes, to bring about this state of things. The Mosaic law of Sabbath observance was very rigid, and many think too much so. It was

FOR OUR GOOD

as well as theirs. If it had been otherwise we would have had no Sabbath and no civilization such as that which we enjoy to-day. Let us be true to the trust that has been handed down to us by our forefathers, and transmit the Christian Sabbath uncorrupted to the generations following. I am glad to see that some of the leading railroad companies of the East and South are endeavoring to inaugurate a reform in this direction. They want their employes to have the benefit of the Sabbath. Let it become universal. I know the difficulties that we encounter here in the West, where the practice of the miners and prospectors in making Sunday the day for trade and recreation has its influence upon our population, yet we have made rapid progress already. But we can do far better than we are doing. Our merchants can do much to help in the good work. By closing their stores on Sunday, and acting in uniformity, they would do the same amount of business on other days, and also get the rest that they and their clerks require. Let us have

A Sunday Law

in Montana. We do not hope to legislate men into religion, nor religion into men. We cannot compel men to observe the Sabbath religiously, nor shall we try to do so. But for the good of the home, for the good of society, for the good of the State, for the good of the workingman, and for the good of humanity on general principles, we can recognize the Sabbath as a day of rest, and give opportunity and protection to those who wish to observe it religiously. Protect the Sabbath, and it will protect and keep the peace and quiet of our homes and promote the prosperity of our common country. There is one other common vice to which I will call attention, and that is

8. Profanity.

We are a nation of profane swearers. The ear is greeted with blasphemy on the street, sidewalk, at the depot, at public-houses, and even in the parlors and homes of many Americans. This ought not to be so. It is not only a violation of the third commandment, but (1) It is an insult offered directly to God who has given us our life, and to whom we owe allegiance by every tie that binds the heart to affection and duty. (2) It is offering insult and injury to every believer in, and worshiper of, Almighty God. You would feel like knocking me down if I were to bandy and profane the name, and make light of your most intimate friend and benefactor in your presence, and you would feel greatly wronged and pained if you were unable to resent the injury Yet you are committing the same unpardonable offense against hundreds of your neighbors and friends every time you speak lightly the name of that-

"Friend who sticketh closer than a brother." (3) It is contrary to the rules of polite and refined society. (4) It is coarse and vulgar, and lessens respect for the Being, and regard for the law of Him who has said, "Swear not at all." These are

NOT ALL THE EVILS,

by far, that exist in our country. Nothing has been said of the general tendency to extravagance, high living, and "needless self-indulgence" that produce indolence and effeminacy, which things, in the history of nearly every nation, have generally followed an era of such prosperity as that we have enjoyed in portions of America. Neither have we referred to the looseness in regard to moral obligation, and corruption in the administration of public affairs, that have given us so much trouble; nor to the danger of the pulpit and the Church becoming worldly, lowering the standard, and failing to bear witness against all forms of vice.

I have not called attention to the evils named in a censorious spirit, just because I take pleasure in looking on the dark side of the picture, or because I think all goodness, honesty, and purity have perished, and we are on the verge of ruin. Not at all! I am no pessimist. The days are not so much worse, if any, than the former ones. With all the sin and wickedness, there is intelligence and virtue enough to

OVERCOME THESE EVILS

and save the land. As a watchman upon the walls, I have called attention to them that we might be on our guard, and that the enemy take us not unawares and make us an easy prey.

I have been interested in this fair mountain land nearly all my life. I studied its geography when a mere boy, on a big map that hung on the wall in our home, tracing the footsteps of Lewis and Clarke and other explorers from one end of it to the other. I have watched its development from the first, and for sixteen years have been personally identified with its interests, doing what I could for its improvement. I love its mountains and valleys, its noble, dashing rivers and streams, its rugged canyons, lovely landscapes, and fruitful fields, and I feel a deep interest in every thing that pertains to the material and moral welfare of its people. This is my home, these are my fellow-citziens, my neighbors, my friends, with whom I have been associated in times of perplexity as well as times of prosperity, and hence I talk freely with them on these questions that so vitally affect our present and future welfare.

Let us notice in conclusion, thirdly,

How These Dangers May Be Averted.

I answer, by adhering strictly to those principles and habits of life that have contributed to our growth and prosperity in the past. By practicing that "godliness that is profitable unto all things," and by seeking that "righteousness which exalteth a nation," and avoiding that "sin which is a reproach to any people."

"*The joy of the Lord is your strength*," as individuals, as families, as communities, as a great number of communities united by common interests in one mighty nation. By this is meant the joy that comes from doing the will of Him whose "loving-kindness is better than life," who is "Lord of all," whose "kingdom is an everlasting kingdom, and of whose

dominion there shall be no end." "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which *exercise loving-kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord.*" (Jer. ix. 23, 24.)

Let us not be as the man who "beholding his natural face in a glass, goeth his way and straightway forgetteth what manner of man he was." But "look into the perfect law of liberty, and be not forgetful hearers but doers of the work, and we shall be blessed in our deeds."

Remember the words of the immortal Washington in his "farewell address," which will live forever: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. For vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

The Great Incentive.

And surely there is the greatest possible incentive to urge us to the maintenance of those grand principles and institutions that have done so much for us in the past.

HERE THE NATIONS

of the earth are pouring in their millions. For the first nine months of the year 1886, there were 294,720 immigrants landed on our shores—25,000 more than for the same period the previous year. They are coming from every point of the compass, from the East and West, "from the frozen regions of the North to the sand-washed shores of the South." All the civilizations of the world, all races, all classes and conditions, high and low, rich and poor, are meeting here, especially here in our great West. And there will be such a contact and conflict of opposing ideas and customs as was never before experienced in the history of the world. Already the din of

THE GREAT STRUGGLE

is heard on a thousand battle-fields. The conflict is raging. The strongest is bound to succeed. We must convert these millions or be converted by them. Our institutions will be put under a mighty strain. To falter is to be overwhelmed. To be firm and true is to conquer and go forward to the

GRANDEST DESTINY

ever realized by a nation on earth.

From the strategic position that we occupy in the midst of the nations—Europe and Africa on the one side and the Orient on the other—and the times in which we live, times in which all the forces of nature may be realized to impress our ideas and our life upon the world, we are in position to influence the civilizations of the earth as they were never influenced by one nation in all the annals of the past. This is an age of unprecedented activity, and with railroads and steam-ships, telegraph, cable, and tel-

ephone, space is annihilated, and the world is brought together. Hitherto we have sent hundreds of missionaries and given hundreds of thousands of dollars to carry the truth to the inhabitants of Africa, Asia, and the islands of the sea, and now we have thousands, yea millions, of these very people in our midst and pressing to our shores, who, in course of time, will carry our language, our religion, and our social and civil customs back to their own land.

It does seem that God has placed us here as

A Beacon Light

in the midst of the nations and of the ages. Let us lift high our royal banner of truth and righteousness and love. Let us kindle our watch-fires on the tops of these mountains and along our ocean shores, and keep them brightly burning in church and school and home, that the light thereof may shine with ever-increasing effulgence and power to the uttermost parts of the earth.

Deploring our past sins and follies, which have most justly provoked high heaven, with a devout remembrance of His great mercies which have ever been toward us, and with a prospect of such grand and glorious possibilities in the future, let us catch the spirit of the sweet singer of Israel and join him in exclaiming, "Let the people praise thee O God, let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear

him." (Ps. lxvii. 3–8.) As with thankful hearts you go to your homes—I trust to

TRUE AMERICAN HOMES,

from which I pray you may never be "evicted" by "coercive" laws in the hands of relentless landlords, to "eat the fat and drink the sweet," of which there is such abundance in this land of promise and of plenty—do not forget the stranger who may sojourn within thy border, nor thy less fortunate neighbor, and send portions to those for whom nothing is prepared, that our rejoicing may be universal and our joy be full. And may it please our Father above, before whom we bow in reverence and humility this day, to keep us all safely through another year. Then, as one by one, in his wise and merciful providence, we shall be called from these earthly homes and temples in this land that we love so well, may it be our happy lot to meet in "the home beyond the tide," "in the land that is far away," where rich and poor shall meet together, and as "fellow-citizens with the saints and of the household of God" we shall celebrate the grandest thanksgiving of all in that temple not made with hands, eternal in the heavens.

HYMN: AMERICA.

My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died!
Land of the pilgrim's pride!
From every mountain-side
Let freedom ring.

My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

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